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ABSTRACT

This competency-based teacher education component emphasizes a systematic process that starts with the identification of a behavior unique to a learner and that ends with the identification of the cultural factors that cause the behavior. A sample module, diagnosing cultural behaviors related to the concept of family, is presented with an outline of two enabling activities, dealing with authority and authority figures and with compliments and reprimands. Four basic steps are suggested to complete the module: (a) identify the behavior; (b) identify all possible sources of information, (c) select the means of gathering information, then complete the investigation; and (d) make a decision based on the information. Background information concerning the historical and intellectual presence of Mexican Americans is presented. (MJM)

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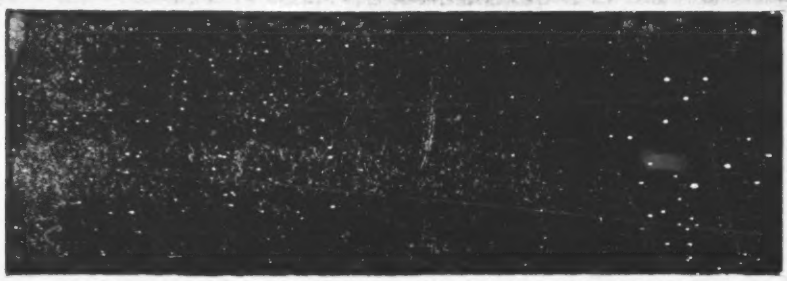
Competency-Based Teacher Education



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Southwest Teacher Corps Technical Assistance Center

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THE DIAGNOSIS OF CULTURAL BEHAVIORS

EMPORIA KANSAS STATE COLLEGE
TEACHER CORPS
RESOURCE CENTER
ITEM NO. 690
FOR INSPECTION ONLY

Developers:

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Audrey Graves
Richard Bain, Technical Consultant

In cooperation with Southwest Teacher Corp Technical Assistance Center

INSTRUCTOR'S GUIDE

for the component on

DIAGNOSING CULTURALLY RELATED BEHAVIORS

The modules in this component do not attempt to give the intern a body of knowledge about culturally related behaviors. Rather, the focus and emphasis is on having the intern go through a systematic process which starts with the identification of a behavior unique to a learner and which ends with the identification of the cultural factors which cause the behavior, along with a statement of the implications these findings have for teachers.

Before using these modules with interns, the instructor should do the following things:

1. Read the modules.
2. Identify and provide the readings needed in the enabling activities. Some readings have been suggested but the instructor should be sure these and others he can suggest are available.
3. Identify other resources that may be used: individuals, college or community based; films, filmstrips, tapes.
4. Be sure the interns can properly conduct an interview, make a survey, and do interaction analysis. These skills may be needed by the intern in the gathering of information.

When these things listed above have been taken care of, the instructor can begin using the modules.

The instructor should understand that the modules

emphasize involvement of the intern in diagnosing culturally related behaviors -- in using the process. The position taken by the module developers is that it would be unfeasible to list in one volume all the cultural traits and their related behaviors. This would be an impossible task.

However, an intern should be able to develop in himself an awareness and a sensitivity to the fact that learners do behave in specific ways because of their cultural traits. Furthermore, the intern should be able to learn how to diagnose those behaviors, which hopefully will lead to both an understanding and an acceptance of the learner.

Somewhere in the interaction between teacher and learner there must be a common, accepted, relevant ground from which instruction and learning can proceed. One way for the teacher to increase the probability that this will occur is to be able to diagnose culturally-related behavior.

Having read through the modules, the instructor can see that the possibilities for additional modules are endless, and those who use this component are invited and encouraged to add to this component.

COMPONENT

I. IDENTIFIERS:

A. Title: The Diagnosis of Cultural Behaviors

B. Developers: Juan Trujillo, Southern Colorado State College

Audrey Graves, University of Houston

Richard Bain, University of Houston

C. Approximate time to complete component:

II. PROSPECTUS:

A. Rationale:

Of the competencies which effective teachers exhibit, assessment of the learner's cultural nature is one of the most important.

Diagnosis of a learner's cognitive and psychomotor knowledge and skill is often no great problem. However, there are aspects of the learning process which call for a more subtle, critical assessment, namely, the diagnosis of the cultural behaviors that occur between teacher-learner and learner-learner.

Skill in diagnosis of cultural traits and their related behaviors is critical because of the variations that exist between and within cultures. These variations prevent any one teacher from feasibly learning all the cultural traits and behaviors of all learners from all

cultures. Therefore, emphasis must be placed on the ability to gather information about learners rather than on memorizing a set of cultural traits which may or may not apply to the learner in question.

This component addresses itself to a process which can be used to diagnose and understand learners. In this component several concepts have been identified in which this process of gathering information can be applied. The intern can expect to find many behaviors within these concepts which are related to cultural traits.

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The skills gained from the module activities will enhance the intern's ability to understand, accept, and work with learners whose cultures are different from his own.

B. Purpose:

The purpose of this component is to give the intern the knowledge and skill needed to utilize a process to diagnose culturally-related behavior.

C. Terminal Objective:

Having completed this component, the intern should be able to do the following:

Given a group of multicultural learners, the intern will be able to identify and diagnose

behaviors which occur as a result of cultural raits, and then state the implications this has for teachers.

D. Prerequisites:

As stated in the purpose, emphasis is on the diagnosis process rather than on giving the intern all the knowledge about all behaviors in all cultures. Howevver, diagnosing behavior may be difficult unless the intern has skill in the techniques of gathering data about learners' cultural behavior.

Therefore, the following may be prerequisite to the effective diagnosis of behaviors:

1. Interviewing skills
2. Construction and use of questionnaire/surveys
3. Interaction analysis skills

E. Overview of the component modules:

Many concepts can be identified in which culturally-related behaviors are found. Following are some examples:

1. Concept of FAMILY:
    a. Authority and authority figures
    b. Compliments and reprimands
    c. Competition
    d. Sex education

2. Concept of LANGUAGE:
    a. Phonetic transfer
    b. Syntax
    c. Usage
    d. Dialect
3. Concept of TIME and TASK:
4. Concept of SEX:
5. Concept of WEALTH:
6. Concept of MUSIC:

This list is by no means exhaustive, and it can be extended to any desired length. This component examines behaviors within some of these concepts, and the option is provided for the intern to investigate other behaviors.

Specifically, the modules developed so far deal with items 1 a and 1 b in the list above.

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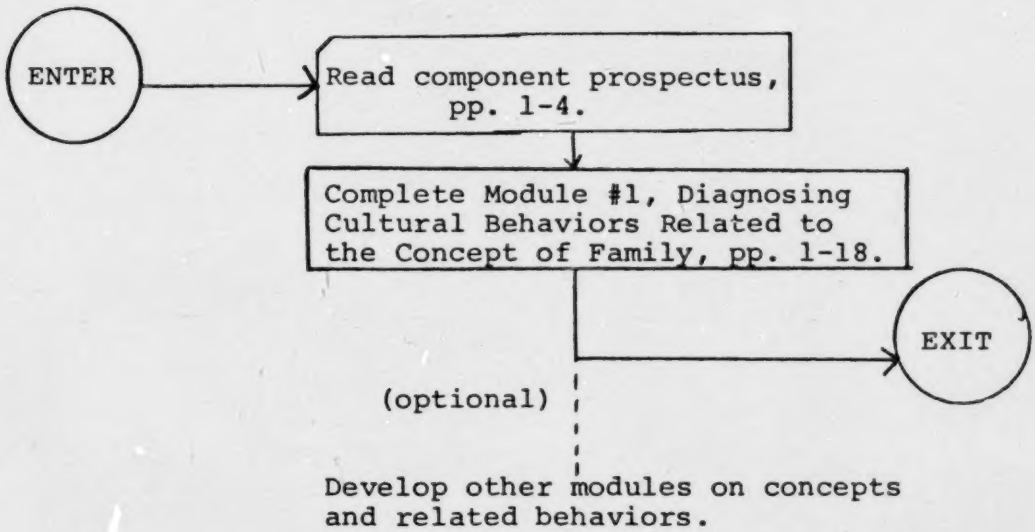
COMPONENT FLOWCHART


ENTER
Read component prospectus, pp. 1-4.
Complete Module #1, Diagnosing Cultural Behaviors Related to the Concept of Family, pp. 1-18.
EXIT
(optional)
Develop other modules on concepts and related behaviors.

Steps in completing component:

To complete this component, you should do the following:

1. Read the component prospectus on pages 1-5.
2. Be sure you have the prerequisite skills needed to interview, to construct and use questionnaires, and to do an interaction analysis in a classroom.
3. Complete module #1, Diagnosing Cultural Behaviors Related to the Concept of Family.
4. (OPTIONAL) Develop modules to examine behaviors in any of the suggested concepts or in other concepts you may identify yourself.
5. EXIT the component.

III. PRE-ASSESSMENT:

No component pre-assessment is provided. Rather, each module will contain its own pre-test for that specific module.

Attention should be given to the prerequisite skills needed to gather information about behaviors. As stated earlier, these skills are interviewing, questionnaire/survey, and interaction analysis.

Having met the prerequisites for the component, you are ready to begin. Module #1 begins on the next page.

MODULE #1

I. IDENTIFIERS:

A. Title: Diagnosing Cultural Behaviors Related to the Concept of Family

B. Developers: Juan Trujillo, Southern Colorado State College

Audrey Graves, University of Houston

Richard Bain, University of Houston

C. Time to complete the module:

II. PROSPECTUS:

A. Rationale:

No societal institution has more effect on the behavior of learners than does the home and family. By the time a youngster enters formal schooling, he is well on his way in the world. Much of his concept formation, his values, and his attitudes have already been formed. And, the behaviors he exhibits at school are largely a result of the cultural family traits and heritage to which he has been subjected since his birth.

Cultural behavior among and between teachers and learners varies greatly. When a learner's cultural behavior is inconsistent with what the teacher wants or expects, several things can occur, and most of them are bad. This need not be so, if the teacher will realize that behaviors

are culturally related and are not necessarily instances where the learner is being hard-headed, difficult, troublesome, or just plain disinterested.

This module attempts to lead the intern through a process of diagnosing two specific cultural behaviors related to the concept of family. By doing this, the intern, hopefully, will be more aware of the impact and effect that a learner's culture has on the way he behaves.

B. Purpose:

The purpose of this module is to give the intern a knowledge of the family concepts of authority, compliments, and reprimands so that the intern will understand why learners behave in certain ways.

C. Terminal Objective:

Given a specific behavior which occurs because of cultural family traits, the intern will be able to identify and describe the behavior, state the traits which give the behavior impetus, and state the implications this has for teachers.

D. Prerequisites:

There are no prerequisites if the intern

has met the component prerequisites listed on page 2 of the component prospectus.

E. Overview of module elements:

The activities in this module engage the intern in gathering information about family concepts through reading and through conducting interviews with learner and family.

Two enabling activities have been developed. Activity #1 deals with authority and authority figures. Activity #2 deals with compliments and reprimands. In both #1 and #2 the intern will read, gather information in the field, and attend seminars.

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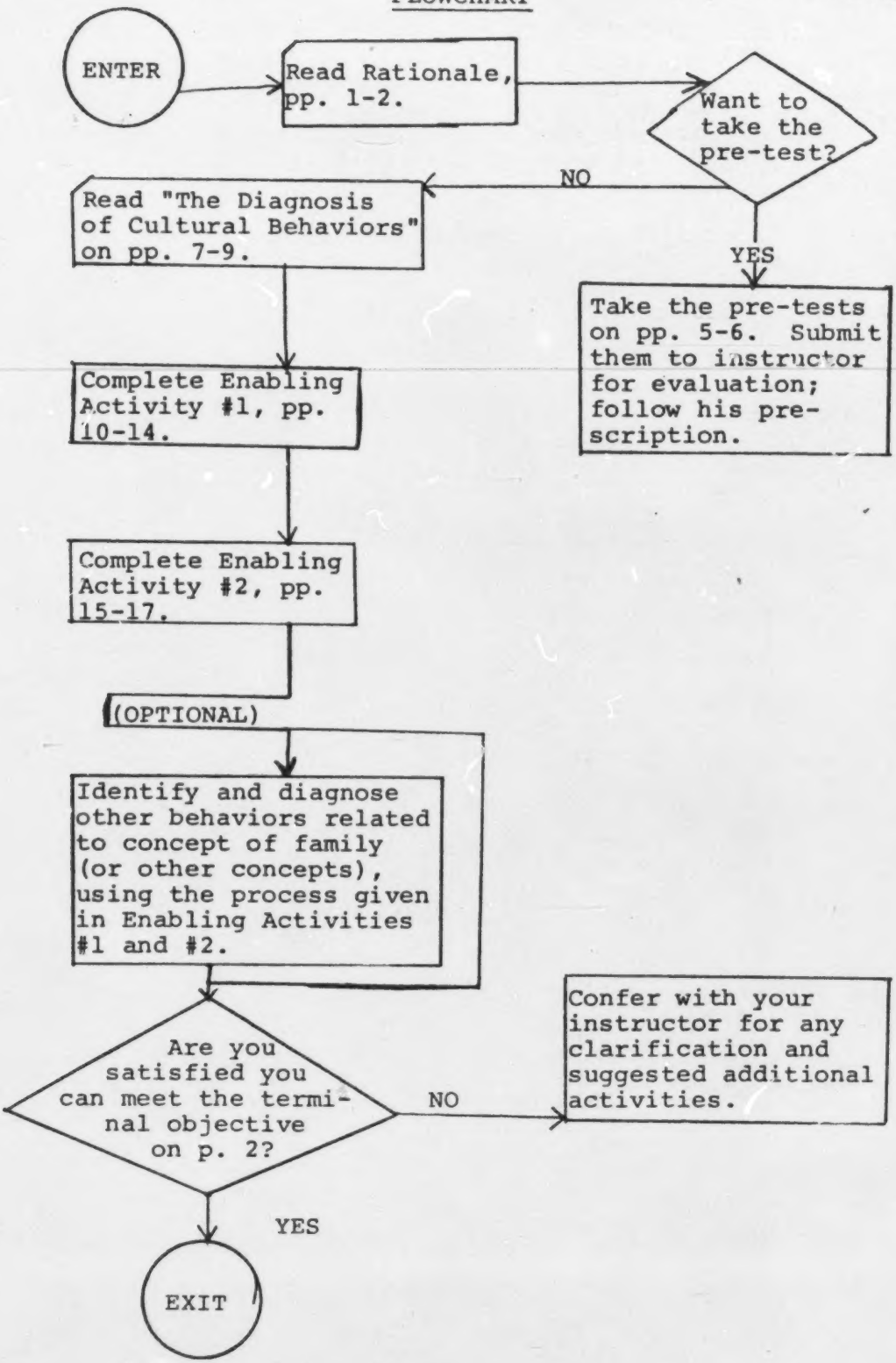
FLOWCHART


ENTER
Read Rationale, pp. 1-2.
Want to take the pre-test?
NO
YES
Read "The Diagnosis of Cultural Behaviors" on pp. 7-9.
Take the pre-tests on pp. 5-6. Submit them to instructor for evaluation; follow his prescription.
Complete Enabling Activity #1, pp. 10-14.
Complete Enabling Activity #2, pp. 15-17.
(OPTIONAL)
Identify and diagnose other behaviors related to concept of family (or other concepts), using the process given in Enabling Activities #1 and #2.
Are you satisfied you can meet the terminal objective on p. 2?
NO
Confer with your instructor for any clarification and suggested additional activities.
YES
EXIT

F. Steps in Completing Module:

To complete this module, do the following:

1. Read the Prospectus, pages 1-4.

2. (OPTIONAL) Complete the pre-tests on pp. 5-6. Submit them to instructor for evaluation and prescription.

3. Read "The Diagnosis of Cultural Behaviors" on pp. 7-9.

4. Complete Enabling Activity #1, pp. 10-14.

5. Complete Enabling Activity #2, pp. 15-17.

6. (OPTIONAL) Develop your own activities to diagnose other culturally-related behaviors.

7. EXIT

PRE-TEST: Enabling Activity #1

INSTRUCTIONS: Complete this page and submit it to your instructor for approval and/or prescription.

Supply your own additional pages if necessary.

Given the following:

As a rural public school counselor, you have noticed that Chicano students tend to accept your counseling, suggestions, and directions with little or no comment or question. You wonder if the students are complacent, do not care, or what?

Mary is typical of what you are trying to describe. She comes to you as a high school junior who is undecided about what she would like to do when she graduates. You tell her of many alternatives, including college. Mary seems uncertain, so you suggest she sign up to take the ACT exam, just in case she might decide to go to college after all. Mary readily agrees to do what you suggest without any comment or question at all.

Answer the following questions:

1. Identify and describe the behavior shown by Mary.

2. What are the cultural factors of the family which cause the behavior?

3. State the implications this has for teachers.

NOTE: SUPPLY YOUR OWN ADDITIONAL ANSWER PAGES IF NEEDED.

PRE-TEST: Enabling Activity #2

INSTRUCTIONS: Read the episode you will find on pages 15-16. Then answer the questions below and submit them to your instructor for approval.

1. Identify and describe the behaviors that are culturally related.

2. What cultural factors/traits related to the family give imeptus to the behavior?

3. What implications does this have for teachers?

NOTE: SUPPLY YOUR OWN ADDITIONAL ANSWER PAGES IF NEEDED.

The Diagnosis of Cultural Behaviors

It goes without saying that much behavior is culturally related. To clarify the meaning intended here, when we refer to cultural behavior, we are concerned with behaviors occurring as a result of cultural factors that are unique to a given group of learners. The fact that some behaviors are unique to specific cultural groups is what presents problems for teachers.

Assuming that teachers and learners must interact from a mutually understood and accepted framework, then the intern's ability to diagnose behaviors related to cultural traits becomes highly significant. You must not only be able to identify and describe behaviors, you also need to understand and accept that behaviors occur as a result of the learner's culture, and you should realize the implications this has for teachers.

Before you can understand a behavior, you must have a knowledge of the heritage which gives impetus to that behavior. Thus, one of the prerequisites for diagnosis is a knowledge of the culture in question.

A second prerequisite to diagnosis has to be your ability to observe and interact in productive ways which lead to the gathering of needed information. This competency in diagnosis is realized through the application of specific skills. A list of the needed skills would include the use of interaction analysis, interview techniques,

and questionnaire surveys.

Given the skill to use these, you should be able to diagnose learners in any cultural setting, if you have the knowledge of the cultural heritage of the learners. With knowledge and diagnostic skills, you are capable of moving beyond the knowledge level to the desired performance level of doing things with and for learners.

The utilization of a process in diagnosing cultural behavior would seem to encompass the following steps:

Step 1: Identification of the behavior:

The intern must first encounter and identify a behavior which appears to be unique to a given learner(s).

Step 2: Identification of means of gathering information:

Next, the intern must identify the best ways to gather information about the culture to determine if (and why) the behavior is unique to a specific cultural group.

This can be done in two ways:

a. Knowledge level: Read, view films/filmstrips, attend lectures, etc.

b. Performance level: Interview learner and family, do case study, conduct community survey, do interaction analysis, etc.

Step 3: Implementation of the plan to gather information:

a. Identify the knowledge sources available. Confer with instructors, peers, librarians, school personnel for suggested sources of information related to the cultural behavior in question. After exhausting these sources, attempt to state the cultural factors which give impetus to the behavior. If necessary, proceed to the next step below.

b. Identify the ways you wish to gather firsthand information in the field. Next, be sure you possess the skills and techniques to carry out the investigation. For instance, if you plan to get information from a family, be sure you know the accepted "do's and don'ts" of interviewing. If you conduct interaction analysis of classroom behaviors in a multi-cultural group, follow recognized procedures or your data will be invalid and meaningless.

Your instructor can assist you with the clarification of these skills if you need help. Once this has been done, you can gather information from the members of the culture being investigated.

Step 4: Making a decision about the behavior:

With the knowledge you have attained about the cultural heritage of the learner, you are now ready

(1) to ascertain if the behavior is based on cultural traits,

(2) specify those traits, and

(3) state the implications this has for teachers.

This may be no easy task, and you should rely on learner-peer-instructor interaction and dialogue as you probe the possible solutions to your problem.

To summarize the process discussed above, you can list four major steps:

(1) Identify the behavior.

(2) Identify all possible sources of information.

(3) Select the means of gathering the information, then complete the investigation.

(4) Make a decision based on the information you have gathered.

You should turn now to the flowchart on page 12 to see what your next step is in this module.

Enabling Activity #1: FAMILY

Enabling Objective: In the episode which follows, identify and describe the behavior, and then state the cultural traits which cause the behavior.

Episode topic: Authority and authority figures

As a rural public school counselor, you have noticed that Chicano students tend to accept your counseling, suggestions, and directions with little or no comment or question. You wonder if the students are complacent, do not really care, or what?

Mary is typical of what you are trying to describe. She comes to you as a high school junior, uncertain about what she would like to do when she graduates. You tell her of many alternatives, including college. Mary seems uncertain, so you suggest she sign up to take the ACT exam, just in case she might decide to go to college after all. Mary readily agrees to do what you suggest without any comment or question.

Enabling Activities:

Step 1:

Analyze the episode above (with a peer group if you wish), using the following questions as a guide:

1. What behavior in the episode is culturally related to the concept of family?
2. What cultural factors give impetus to this behavior?
3. What are the implications for teachers?

As you analyze the episode, consider the primary family relationships: child-father, child-mother, child-siblings. Have you considered the extended family relationships in respect to authority?

Step 2:

The following resources will give you an insight into the factors which cause the behavior being investigated. To gain a knowledge base of the family in relation to authority, you may choose from the following activities:

George M. Foster, "Cofradia and Compadrazzo in Spain and Spanish America," Southwestern Journal of Anthropology, Volume 9 (Spring, 1953), 1-28.

Octavio Ignario Romano-V, "The Historical and Intellectual Presence of Mexican-Americans," Berkeley, California. (Note: This writing is attached at the end of this module.)

The users of this module are encouraged to identify and list other sources which can be added to this list.

Step 3:

If the sources above have not provided you with sufficient knowledge to meet the enabling objective, you may go into the field and secure additional information.

If you wish to interview families, read the list of "Do's and Don'ts" on page 14 and then confer with your instructor or seminar leader before going out to conduct the interview. When you are certain that you can handle the interview, go ahead and conduct it.

One way to secure information is to contact resource people within the community who have knowledge of the

customs and heritage of their culture. If necessary, either visit with selected individuals or you may want to take a community questionnaire survey to gather information.

When you have completed step 3, you should have sufficient data to meet the enabling objective, which you will demonstrate in step 4 below.

Step 4:

Now you should be able to describe the behavior exhibited in the episode, list the cultural traits which cause the behavior, and state the implications this has for teachers. To demonstrate your competence to do this, choose from the following:

a. See your instructor and discuss it.

b. Arrange a seminar with your peers and instructor and discuss it.

c. Devise your own episode or simulation which reflects your understanding of the behavior. Submit this to your instructor.

d. Go to a live class, observe and record incidents which exemplify the behavior, analyze them, and submit to instructor.

When step 4 has been completed, you should have met the enabling objective stated on page 20. Having done so, you are ready for the post-assessment of the enabling objective. Complete the following and submit it to your instructor for approval.

1. Identify and describe the behavior shown in the episode on page 10.

2. What are the cultural factors/traits of the family which give impetus to this behavior.

3. State below the implications this has for teachers.

DO'S AND DON'T'S FOR EFFECTIVE INTERVIEWING

DO'S:

1. Utilize your ability to speak the language of the people.
2. Visit when the family is together.
3. If food is offered, eat it.
4. Keep eye contact.
5. Keep introductions formal.
6. First contact should be positive.
7. Be seen in the community.
8. Leave your phone number and address.
9. Patronize local merchants.
10. Be a good listener.
11. Adapt to community expectations and behavior.

DON'T'S:

1. Don't be pushy.
2. Male should not visit home when father is not home.
3. Don't impose your language over theirs.
4. Don't interfere in personal matters.
5. Don't think you are better than parent.
6. Never correct language.
7. Don't ask what the parent does for a living.
8. Don't give money to children.
9. Don't impose your values.
10. Don't impose personal views on religion, education, or politics.
11. Don't take small children, especially girls, in your car, unless arrangements are made.

Enabling Activity #2: FAMILY

Enabling Objective: In the episode which follows, identify and describe the behavior, and then state the cultural traits which cause the behavior.

Episode topic: Compliments and Reprimands

The situation: You are an English teacher in junior high school. The study body, grades 7-9, is composed of both Anglo and Chicano students.

THE EPISODES:

Part 1: Compliments

Your ninth grade class is in the library working on small group reports. As you go around from group to group, you think about something which has had you puzzled for some time. You have noticed that the Chicano students, particularly the boys, tend to be embarrassed when signled out for praise in front of peers. At times you can almost detect a resentful reaction.

Pete is typical of the student you are describing. As you check the work his group is doing, you see that they have done exceptionally well. You call this to the class' attention and ask Pete to tell the class what his group has done. Pete fidgets, squirms, locks embarrassed, and then another member of the group readily reports to the class.

Part 2: Reprimands

Not only have you noticed that compliments are

not well received, you also have detected something else. When you correct or reprimand students in privacy, you seldom have any negative reaction from them. However, reprimands given in front of peers, even though fully deserved, frequently result in teacher-student conflict, especially with Chicano students.

As you move from group to group, you hear too much noise, so you caution the class to work quietly. A few mintues later, you have to go over to a group where you ask Carlos to cease his giggling, and he readily complies.

Shortly thereafter you hear from across the room a suppressed laugh from Pete's group, and with your patience tiring, you call to them to stop playing and get back to work. Pete tells you that they are working. You state that they are making too much noise to be doing any work. Pete resolutely insists that he has not done anything wrong. His manner indicates that he is ready to take public issue with you, and you can see that if you push the matter, you and Pete will likely end up in the principal's office.

Enabling Activities:

Step 1: Identify the behavior.

Analyze the episode above, using the following questions

as a guide:

1. What behavior is culturally related to the concept of family? Name or describe the behavior.
2. What cultural traits give impetus to the behavior?
3. What are the implications for teacher?

You may want to discuss this in a peer group or in a seminar with your instructor.

Step 2:

The following sources will give you information about the culture to help you diagnose the behavior:

1. Personal interview/conference with a student.
2. Small group discussion of the behavior.
3. Interview a family.
4. Contact college/community resource people.
5. Read the following:

Step 3:

Having exhausted the sources of information above, you should choose from the following activities to demonstrate your having met the enabling objective:

a. Talk with your instructor.

b. Attend a seminar with instructor and peers to discuss the behavior.

c. Devise your own episodes, analyze, and submit to instructor in writing.

d. Go to a live class, record and analyze incidents, and submit to instructor.

Step 4:

Having completed the steps above, you are now ready for the post-assessment of the terminal objective. Complete the following and submit it to your instructor for approval.

(Provide your own additional paper if necessary)

1. Identify and describe the behavior shown in the episodes on pages 15 and 16.

2. What are the cultural factors/traits of the family which give impetus to the behavior?

3. State the implications this has for teachers.

Optional Enabling Activities:

If you wish, you may diagnose other behaviors by utilizing the process given in the previous enabling activities. That process, as a reminder, has the following steps:

1. Identify and describe the behavior.
2. Identify all possible sources of information about the culture of the learner.
3. Select sources and gather the information.
4. Make a decision about the behavior which
   (a) describes the behavior;
   (b) states the cultural traits giving in impetus;
   (c) states the implications for teachers.

The Historical and Intellectual Presence of Mexican-Americans

Octavio Ignacio Romano-V.

-Muchos murieron, otros se fueron-

During and following the Mexican Revolution, of 1910, is it estimated that one of every ten people left the country. Some went to Spain, some to France, some went to Cuba, to Guatemala, but most went north to the United States. Among those who went to the north were printers, poets, civil servants, merchants farmers, school teachers, campesinos, musicians, bartenders, blacksmiths, jewelers, carpenters, cowboys, mestizos, village Indians, religious people, atheists, infants, mothers, counter-revolutionaries, philosophers.

Among those who went north was Jose Vasconcelos who later became Secretary of Education in Mexico. So did Martin Luis Guzman, author of the classic novel of the Revolution, El Aguila y la Serpiente. Adolfo de la Huerta started the rebellion in northwest Mexico, was Provisional President (1920), and persuaded Pancho Villa to settle on the Canutillo Ranch. Huerta finally fled to Los Angeles, California, worked there as a singing instructor, and later returned to Mexico. Another northern migrant was Jose Maria Maytorena, governor of Sonora, supporter of Madero, follower of Villa, who finally ended up in California. Ramon Puente was a doctor, teacher, jounalist and writer in the Villa army. Following Villa's defeat, Puente left for the United States. Along with the others, these men were among the great number of people who became the "immigrants" and "refugees" from the Mexican Revolution. In the words of Ernesto Galarza:

> As civil war spread over the republic after 1911 a major exodus from the countryside began. Landowners fled to the large cities, principally the capital, followed by hundreds of thousands of refugees who could find no work. This was one of the two great shifts that were to change radically the population patterns, until then overwhelmingly rural. The other current was in the direction of the United States, now accessible by rail. It moved in the dilapidated coaches with which the Mexican lines had been equipped by their foreign builders, in cabooses fitted with scant privacy, on engine tenders and on flat cars for the steerage trade. "A la capital o al norte" (to Mexico City or to the border)

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became the alternatives for the refugees from the cross-fires of revolution.[1]

In the north they worked on the railroad, in the clearing of mesquite, in fish canneries, tomato fields, irrigation, and all other such work that became so drearily familiar to the people living in the colonies. At the same time, for many, the Revolution continued to be fought in the barrios in the United States, as described by Jose Antonio Villareal in his novel, Pocho.

> The man who died under the bridge that night had no name. Who he was, where he came from, how he lived--these things did not matter, for there were thousands like him at this time. This particular man had fought in the army of General Carrillo, who, in turn, was one of the many generals in the Revolution. And, like thousands of unknown soldiers before and after him, this man did not reason, did not know, had but a vague idea of his battle. Eventually there was peace, or a lull in the fighting, and he escaped with his wife and children and crossed the border to the north.

Not only did attenuated version of the Revolution continue in the north, with plot and counterplot, avoidance and memories of hate, but there also continued the ideas, the intellectualizations, and the philosophies of the day. In the northern colonies, as was happening in Mexico, people still discussed and argued over the relative merits of Indianist philosophies, of Historical Experience and Confrontations, and about the philosophical and historical significance of the Mestizo. These relevant philosophies became a part of the common poetry readings of those days in the barrios. They also appeared in the colonia newspapers of the day, in stage and other dramatic presentations, in the music of the trumpet and guitars, in schools of Mexican culture, in the rationales and goals of the autonomous labor unions as well as in the constitutions and by-laws of the sociedades mutalistas. In some cases, the ideas had been transplanted from Mexico. In others, they were merged with pre-existent philosophies among the Mexican descended people already in the United States. And through it all, there continued the human quest and the conflict between Nationalistic Man and Universal Man, between Activist Man and Existential Man, Cleric and Anti-Cleric, Mutualist, Classical Anarchist, Nihilist Man, Agrarian and Urban Man, Indian Man and Mestizo.

These are the principal historical currents of thought that have gone into the making of the mind of el Mexicano, the "refugee," el cholo, the Pocho, the Chicano, Pachuco,

the Mexican-American. They have their roots in history and currently appear in three mainstreams of thought--Indianist Philosophy, Historical Confrontation, and the philosophically transcendant idea of the Mestizo in the form of Cultural Nationalism. These are philosophies, styles of thought, ideas as they persist over time. At times they coincide with actual historical occurrences. Other times they lie relatively dormant, or appear in a poetic metaphor, a song, a short story told to children, or in a marriage pattern. These philosophies were articulated in the post-Diaz days in Mexico and in the days of the Revolution.

-En aquellos dias-

The ideologies and philosophies that gave air to the smoldering fires of the Mexican Revolution of 1910 were pluralistic, reflecting the composition of Mexico at that time. Many world views, numerous projected plans, desires for power, and historical precedents all contributed to this fiery outburst that led to untold human agonies, an attempted reconstruction, and a massive exodus. In the Labyrinth of Solitude, the philosopher-poet Octavio Paz attempted bravely to deal with these criss-cross currents in their historical relation to the present. His published effort resulted in a somewhat Quixotic quest for THE Mexican -El Puro Mexicano- a quest that fluttered between the two extremes of National Man and Universal Man. What emerged from his search were NOT many masks, as Octavio Paz insisted in the Freudianesque overtones of his work. Instead, what emerged from his search were but different life styles which represented different historical trends, a variety of individual experiences, and multiple intellectual currents - in short, Many Mexicans, just as today there are Many Mexican-Americans. Quite often, this seemingly endless multiplicity represents many men. Equally often, it represents every man.

-Cada loco con su tema - dicho-

In 1926 Jose Vasconcelos, former Secretary of Education in Mexico, wrote, "The struggle of the Latin-American revolutionist is the struggle of democratic European ideas to impose themselves upon the Oriental indigenous type of despotism." Vasconcelos condensed his notions into the "philosophy of the Iberoamerican race," having its origins in an ethnically pluralistic Spain, transplanted to an eaually pluralistic Mexico, reinforced by the universalistic components of the Catholic faith, and ultimately manifested in the Mestizo-gentic assimilation with European ideology integrated into the contemporary Mexico of his day. The heart of his argument, of course, was that ideas invariably supercede the biological imperatives of miscegenation.

Therefore, if miscengenation was the best vehicle for advancing pre-existent ideas, then such a course was desirable for Mexico. In all this process he envisioned "...the hope that the mestizo will produce a civilization more universal in its tendency than any other race of the past.

This was not the only view that depicted the thought currents of the time. For example, Octavio Paz has written, "The Revolution had antecendents, causes nad motives, but in a profound sense it lacked precursors... The Revolution began as a demand for truth and honesty in the government, as can be seen from the Plan of San Luis (Oct. 5, 1910). Gradually the movement found and defined itself, in the midst of battle and later when in power. Its lack of a set program gave it popular authenticity and originality. This fact accounts for both its greatness and its weaknesses." Then, "The Revolution, without any doctrines (whether imported or its own) to guide it, was an explosion of reality and a groping search for the universal doctrine that would justify it and give it a place in the history of American and the world." Finally, "Our movement was distinguished by a lack of any previous ideological system and by a hunger for land.

The views of Joe Vasconcelos and those of Octavio Paz reflect two major trends of thought at the time of the Revolution. First, there was the articulation of the desire to do autonomously, to confront, and then to articulate. Both ultimately envisions something uniquely Mexican in its final outcome, a new synthesis. There was a third trend, the Zapata movement. This movement was a form of Indianism as intellectualized largely by the school teacher Montano, a pure Indian. According to Vasconcelos, "There was a time when the European dress was not allowed in the Zapata territory; and those Mexicans of white Spanish skin that happened to join the Zapata armies had to adopt the dress and the manner of the Indian, in a certain way had to become Indianized before they could be accepted." As Paz describes it, "The Zapatistas did not conceive of Mexico as a future to be realized but as a return to origins." It seemed almost as if a star had exploded long before, and only now could they see its light.

The Zapatista-Indianist philosophy, the Historical Confrontation, and the philosophy of the Mestizo were the three dominant philosophies of Revolutionary Mexico. Sometimes elements of one trend of thought would blend with another, as did the Indianist with Historical Confrontation. But when this took place it was in a complementary fashion, and not at the expense of the ideological premises that

were guiding each chain of thought. In the same manner, any given individual could ally himself with any of the three philosophies in the course of his life, or shift from one to the other depending on surrounding circumstances, just as was the case with the "whites" who joined the Zapatista Indian forces. In short, the three ideological currents actually gave individuals alternatives from which to choose. These alternatives, in turn, represented relatively few historical manifestations at the turn of the century--cumulative changes that had been taking place in Mexico. They represented, therefore, the historical development of thought and not the rigid, unbending, and unchanging Traditional Culture so commonly and uncritically accepted in current sociological treatises that deal with people of Mexican descent. At the same time, these three alternatives also made it possible for individual people even families, to be living three histories at once, a fact that escaped Octavio Paz when he accepted the notion of the Preudianesque masks.

In any event, when the time came for people to change locale and move to the United States, this was but another in a long series of changes that had been taking place.

-Cada cabeza un mundo--dicho-

It is this complexity of thought and its many individual manifestations that made so popular the saying, "Each head a world in itself." For multiple histories could hardly have done other than breed complex people and equally complex families. It is this complexity, actually pluralism, that was transferred with the "refugees" and the "immigrants" to the north and which appeared in the colonies and barrios. This complexity was condensed in the recent poem by Rodolfo Gonzales of Ednver, Colorado, titled "I am Joaquin." Just who is this Joaquin? Joaquin is Cuahtemoc, Cortez, Nezahualcoyotl of the Chichimecas. Joaquin is Spaniard, Indian, Mestizo, the village priest Hidalgo, Morelos, Guerrero, Don Benito Juarez, Zapata, Yaqui, Chamula, Tarahumara, Diaz, Huerta, Francisco Madero, Juan Diego, Alfego Baca, The Espinoza brothers, Mureitta. Joaquin is slave. Joaquin is master. Joaquin is exploiter, and he is the exploited. Joaquin is corridos, Latino, Hispano, Chicano. Joaquin is in the fields, suburbs, mines, and prisons. Joaquins' body lies under the ground in Mexico. His body lies under the ground in the United States, and in the "hills of the Alaskan Isles on the corpse-strewn beach of Normandy, the foreign land of Korea, and now, Viet Nam." Joaquin is many men. Joaquin is every man.

The ideas that were, and are, present wherever people

of Mexican descent live involve the Indianist philosphy, Historical Confrontation, and Cultural Nationalism. Now, to the three currents of thougth manifested historically there was added a fourth, The Immigrant Experience.

-Indianism-

Indianism has never been a focus or a rallying cry for action among Mexican-Americans as was Indigenismo during the War for Independence and the Revolution in Mexico. Yet, symbolically, the Indian penetrated throughout, and permeates major aspects of Mexican-American life, and harldy a barrio exists that does not have someone who is nicknamed "El Indio," or "Los Indios." For decades, Mexican-American youth have felt a particularly keen resentment at the depiction of Indians in American movies, while Indian themes consistently have been common subject matter for the neighborhoods' amateur artists, a fact that may be called an anachronism by some or the dislodging of history by others. On occasion, los Matachines still make their Indian appearance in churches, and Aztec legends still pictorially tell and retell their stories in barrio living rooms, in kitchens, in bars, restaurants, tortillerias, and Chicano newspapers. The stern face of Don Benito Juarez still peers out of books, still surveys living rooms, and still takes a place of prominence in many Sociedad Mutualista halls and in the minds of men throughout the Southwest. Small wonder, then, that several hundred years after the totally indigenous existence of Mexico reference is still made to these roots and origins in the Mexican-American community. Samll wonder, also, that thousands of miles away from the Valley of Mexico, in contemporary Denver, Colorado, Senor Rodolfo Gonzales utilizes recurrent Indian themes in his poetic work. At the same time, such is found in the wall painting at the Teatro Campesino center in Del Rey, California, and Indian art and life are common subject matter in such newspapers as Bronze, La Raza, El Gallo, as well as others. One should not be surprised, therefore, that the poet Alurista wrote in 1968:

Unexpectedly
my night gloom came
injusta capa funebre

....
y corri hacia el sol
    el de mis padres
the one that printed
    on my sarape
fantastic colors
    through prism
    --la piramide del sol
at the sacrificial Teocatl
my fathers wore their plumage
    to listen
and soplaron vida con sus solares rayos
en mi raza

Chichimeca, Azteca, Indio, Don Bento Juarez, Eimilano Zapata y Montano; in art, prose, poetry, religion, and in Mexican-American study programs initiated by Mexican-Americans themselves in colleges, universities, and high schools, the presence of the Indian is manifested. It hardly need be added that the Indian is also manifested in the faces of so many Mexican-Americans. The Indian root and origin, past and present, virtually timeless in his barrio manifestations--a timeless symbol of opposition to cultural imperialism.

-Historical Confrontation-

The philosophy of confrontations has had thousands of manifestations, from the retelling in an isolated corrido to protest demonstrations by thousands of people of Mexican descent in the United States. It, too, has an old history which in the north began with personages such as Joaquin Murietta, Alfego Baca, the Expinoza brothers, and Pancho Villa. Memories of these manifestations spread widely, as attested to by Enrique Hank Lopez when he wrote about his childhood in the United States:

> ...Pancho Villa's exploits were a constant topic of conversation in our household. My enitre childhood seems to be shadowed by his presence. At our dinner table, almost every night, we would listen to endlessly repeated accounts of this battle, that strategem, or some great act of Robin Hood kindness by el centenauro del norte. I remember how angry my parents were when they saw Wallace Beery in Viva Villa! 'Garbage by stupid Gringos' they called it. They were particularly offended by the sweaty, unshaven sloppiness of Beery's protrayal.

Confrontationist philosophy continued with the labor protest movement among people of Mexican descent in the

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United States, which at one time became manifest in eight different states and which now has lasted for over eighty-five years. It also has taken other forms, such as the Pachuco who extended the notion of confrontation to a perpetual and daily activity with his own uniform and his own language. The Pachuco movement was one of the few truly separatist movements in American History. Even then, it was singularly unique among separatist movements in that it did not seek or even attempt a return to roots and origins. The Pachuco indulged in a self-separation from history, created his own reality as he went along even to the extent of creating his own language. This is the main reason why Octavio Paz, digging as he did into history in search for the "true Mexican," felt it necessary to "put down" the Pachuco. By digging into history for answers, Octavio Paz was forced to exclude people who had separated themselves from history, especially Mexican History. Thus, in denying the Mexican of the Pachuco, Octavio Paz denied the Mexican aspect of the processes that went into his creation. That is why Paz ended up by making the Pachuco into a caricature akin to a societal clown, for it was only by doing so that he could enhance the notion of el puro Mexicano in his own mind.

It is unfortuante that Octavio Paz chose to ignore the trend of thought represented by the famous, disillusioned, existential poet of Mexico, Antonio Plaza, who wrote in typical fashion, "Es la vida un enjambre de ilusiones/a cuyo extremo estan los desenganos." Had Paz chosen to acknowledge Antonio Plaza and the philosophical trend he represented in his Mexican, existential, self-separation from history, then perhaps he would have understood a little about the Pachuco. For the Pachuco, too, separated himself from history, and in doing so became transformed into Existential Man. And, like existential man everywhere, he too was brutally beaten down.

The language of the confrontationist philosophy has been Spanish, English, Pocho, or Pachuco. Almost always, it has addressed itself to an immediate situation spanning the social environment from rural to urban. Normally, it has been regional or local in its manifestations. On different occasions, the confrontationist philosophy has been self-deterministic, protectionist, nationalistic, reacting to surrounding circumstances, and existentialist. The present Chicano movement has incorporated all of these alternatives in its various contemporary manifestations, making it one of the most complex movements in the history of Mexican-Americans.

Having been a recurrent theme in Mexican-American

history, like that of Indianism, the confrontationist philosophy also makes up a part of study programs initiated by Mexican-Americans in colleges, universities, and high schools. Like Indianism, it is a history that has yet to be written in its entirety.

-Cultural Nationalism-

> Vine a Comala proque me dijeron que aca
> vivia mi padre, un tal Pedro Paramo.

In Texas, New Mexico, Arizona, Colorado, California, Oregon, Washington, Idaho, Nevada, Utah, Oklahoma, Kansas, Arkansas, Ohio, Missouri, Illinois, Michigan, New York, and other states, symbols of Mexican and Mexican-American culture can be seen. Invariably, in one way or another, these symbols are associated with the Mestizos--present descendants of untold Mexican antecedents and reduplicated in an ever-expanding northern arc. Different people have known them as Mexicanos, Cholos, Pochos, Mexico-Norteamericanos, Chicanos, Mexican-Americans. Viewed as a group, they comprise a pluralistic minority within a pluralistically divided nation. They speak Spanish, or English, or both in a great variety of combinations.

The Mestizo-based notion of Cultural Nationalism is prominent among them. But his cultural nationalism is of a very particular kind, unamerican in a sense, and considerably unlike the rampant ethnocentrism with its traditional xenophobia (commonly called self-interest) that has been so characteristic of ethnic groups in the United States.

The fiestas patrias, the characteristic foods, the music, the sociedades mutualistas, and all of the other by-products of culture that people write about, are simply appurtenances to more profound conceptualizations regarding the nature and the existence of man. Generally, as a gorup, Mexican-Americans have virtually the only ethnic group in the United States that still systematically proclaims its Mestizaje--multiple genetic and cultural origins exhibiting multiplicity rather than seeking purity. Philosophically and historically this has manifested itself in a trend toward Humanistic Universalism, Behavioral Relativism, and a recurrent form of Existentialism, this last of which is often naively and erroneously interpreted as fatalism.

The Indianist views, the Confrontationist Philosophy, and Cultural Nationalism with its Mestizaje-based Humanist

Universalism, Behavioral Relativism, and Existentialism, when related to the types of people who have immigrated from Mexico, those born in the United States, as well as people of Mexican descent who were residents in conquered western lands, all give some glimmer of the complexity of this population, especially when one views it internally from the perspectives of multiple philosophies regarding the existence and nature of Mexican-American man. For, in truth, just as "el puro Mexicano" does not exist, neither does "the pure Mexican-American," despite the massive efforts by social scientists to fabricate such a mythical being under the monolithic label of the "Traditional Culture," rather than the more realistic concept of multiple histories and philosophies.

This multiplicity of historical philosophies, to a considerable degree, represents a continuation of the pluralism that existed in Mexico during the Revolution, undergoing modifications and shifts in emphasis. At the same time, it can be said that the philosophies of Indianism, Historical Confrontation, and Cultural Nationalism to this day represent the most salient views of human existence within the Mexican-American population. To these there has been added the immigrant dimension.

-The Immigrant Experience-

I'm sitting in my history class
The instructor commences rapping,
I'm in my U.S. History class,
And I'm on the verge of napping.

The Mayflower landed on Plymouth Rock.
Tell me more! Tell me more!
Thirteen colonies were settled.
I've heard it all before.

What did he say?
Dare I ask him to reiterate?
Oh why bother
It sounded like he said,
George Washington's my father.

I'm reluctant to belive it,
I suddenly raise my mano.
If George Washington's my father,
Why wasn't he Chicano?

Richard Olivas

Just as could be expected from a pluralistic population exhibiting multiple histories, people of Mexican

descent have adjusted to life in the United States in many different ways, including the Pachuco's self-separation from history, the organizers of labor unions, the publishing of bi-lingual newspapers, and the increasingly militant student population. By and large, these adjustments mostly fall into four broad categories: Anglo-Saxon Conformity, Stabilized Differences, Realigned Pluralism, and Bi-Culturalism.

Anglo-Saxon Conformity. A number of people of Mexican descent have eschewed virtually all identity with their cultural past, no longer speak Spanish, and possibly they have changed their name and anglicized it. Most, if not all, of these poeple can be said to have been acculturated, which, generally, is the process by which people exchange one set of problems for another.

Stabilized Differences. Since 1921 there have been well over 1,000,000 immigrants from Mexico. In various communities they have found pockets of people who have sustained the basic Mexican way of life, along with its multiple histories and philosophies. These pockets vary somewhat as one travels from Brownsville, Texas, to El Paso, to Albuquerque, New Mexico to Tuscon, Arizona and through Califronia and over to Colorado. Throughout this area one still hears the respect titles of Don and Dona, the formal Usted, as well as a variety of dialects of the Spanish language. This population comprises the heart of the sociedades mutualistas, the fiestas partias, the music, food, and the other by-products of culture mentioned elsewhere in this paper.

Realigned Pluralism. It has been the experience of many immigrant groups to take on the general ways of the surrounding society, only to discover that despite their efforts they are still excluded from the main currents for one reason or another. Such has also happened to Mexican-Americans. As a result, those who have participated in such behavior often tend to establish ethnically oriented and parallel activities and institutions, principally organizational, such as ball clubs, gangs, etc. In addition, other organizational activities include scholarship oriented organizations, those that are charity oriented, community service oriented, as well as political organizations. Within this sphere one also finds the common phenomenon of the "third generation return." That is, quite often members of the third generation return to identify themselves with their own ethnic group after having undergone the process of "assimilation."

Bi-Culturalism. Despite the merciless educational pressures to stamp out bi-culturalism and bi-lingualism among

Mexican-Americans in schools and colleges, it still persists in many varied and developing forms. It exists, for example, all along the border areas among those entrepreneurs who operate equally well on both sides of the international border. It also exists among the untold number of Mexican-Americans who are interpreters, whether on a professional or voluntary basis. There are many others who can deal with a bi-cultural universe, such as owners of Mexican restaurants, bookstores, gift shops, musicians and the like.

More recently a new phenomenon has begun to appear in increasing numbers. Specifically, more and more Mexican-American students are going to college. Many of them come from impoverished homes where reading resources were unnecessarily limited. Some of these students, attending college, gravitate toward Spanish or Latin-American majors. As a consequence, they begin to read Juan Rulfo, Martin, Luis Guzman, Gabriela Mistral, Pablo Neruda, Gabriel Garcia Marquez, and they hear the classical music of Chavez, Villalobos, Revueltas; or they see the art of Tamayo, Cuevas, Esteban Villa, Salvador Roberto Torres, Rene Yanez. As a consequence, such students eschew not their cultural past but rather reintegrate into it at the professional and intellectual level and they are well on their way toward bi-culturalism at another dimension.

The recent Mexican-American study programs in colleges and universities are certain to enhance and accelerate this process, especially if they adhere to the bi-lingual base. Therefore, in the near future it will become more and more possible for Mexican-American students to avoid the assimilative fallacies and pitfalls of the past and join in the truly exciting and challenging universe of bi-culturalism. In this way, not only will they participate in significant innovations in higher education, but they will also take a big step toward realizing one of the promises contained in the Treaty of Guadalupe Hidalgo.

-Many Mexican-Americans-

> Yo. senor, no soy malo, aunque no me faltarian motivos para serlo. Los mismos cueros tenmos todos los mortales al nacer y sin embargo, cuando vamos creciendo, el destino se complace en variarnos como si fuesemos de cera y destinarnos por sendas diferentes al mismo fin: la muerte Hay

hombres a wuienes se les ordena marchar por el camino de las flores, y hombres a wuienes se les manda tirar por el camino de los cardos y de las chumberas. Aquellos gozan de un miror ser sereno y al aroma de su felicidad sonrien con la cara inocente; estos otros sufren del sol violento de la Ilanura y arrugan el ceno como las alimanas por defenderse. Hay mucha diferencia entre adornarse las carnes con arrebol y colonia, y hacerlo con tatuajes que despues nadie ha de borrar yo.....

Indianist philosophy, Confrontationist, Cultural Nationalism based on Mestizaje with trends toward Humanistic Universalism, Behavioral Relativism, and Existentialism. Assimilation, Mexicanism, Realigned Pluralism, and Bi-Culturalism. Cholos, Pochos, Pachucos, Chicanos, Mexicanos, Hispanos, Spanish-surnamed people, Mexican-Americans. Many labels. Because this is such a complex population, it is difficult to give one label to them all. And probably the first to resist such an effort would be these people themselves, for such a monolithic treatment would violate the very pluralistic foundations upon which their historical philosophies have been based.

There is another dimension to this complexity, one involving the family. Traditionally, in the United States, the Mexican family has been dealt with as if it were monolithic, authoritarian and uni-dimensional. This is a gross oversimplification based on sheer ignorance. The truth of the matter is that virtually every Mexican-American family takes several forms and includes many types of people, from assimilationist to Chicano, to cultural nationalist, and through all varieties including "un Espanol" thrown in every now and then for good measure Mexican-American families have individuals who no longer speak Spanish, who speak only Spanish, or who speak a combination of both. In short, the same complexity that is found in the general Mexican-American population is also found in the family of virtually every Mexican-American.

If the day should ever come when all of these people are willingly subsumed under one label or banner, when they align themselves only under one philosophy, on that day, finally, they will have become totally and irrevocably Americanized. On that day, their historical alternatives and freedoms in personal choice of life-styles, and their diversity, will have been permanently entombed in the histories of the past.

Berkeley California.